

The Doctor's Law.

To the Editor of the Religio-Philosophical Journal: In common with divers other liberal and progressive papers, looking to the welfare of the masses, rather than the promotion of a favored few, I perceive that a prominent point with you, is to oppose "the Doctor's Law" the law (so called) to regulate the practice of medicine, and protect the people from the imposition of quacks. Having had considerable to do with such laws, I feel it my duty under existing circumstances, to pen some considerations for your paper, and give my experience and observations relative thereto. To enable your readers to form a correct estimate of my competency to speak in the premises, I will define my position, and speak of what I know, hoping you will not deem me over-egregious.

For more than half a century I have been in the constant practice of medicine—formerly as an old school or allopathic physician—then as a medical reformer; some forty years ago, I obtained a diploma from the Botanic-Medical College of Ohio. Being naturally of skeptical turn of mind, especially as to the dogmas and assumptions in the healing art, and not entirely satisfied with the theory and practice of said school, a few years afterwards, I obtained a diploma from Eclectic Medical Institute of Cincinnati, Ohio, since which date I have devoted considerable time with other medical schools—mostly allopathic—part of two winters in succession at Columbus, in Starling Medical College. Of late years, I care but little as to systems, being independent of all of them, and their laws. Who are they that seek a special enactment for their protection or emolument? Surely not the common people; they have no fear of quacks, but think themselves fully able to judge as to what class of physicians they had best employ.

ing to the medical law, be liable to be prosecuted and fined—perhaps imprisoned—for practicing without legal authority. The favored few who become members of these medical societies, are all put under obligations to hang together, to "support the dignity and responsibility of the profession," to see that their local laws are enforced, especially in legal cases. Should any one of them venture to testify against the impositions or wrongs of a fellow, they quickly hurl him from membership, and set up all manner of opposition against him. What chance has any honest man to protect his rights, or exercise his choice as to who he may employ as a physician?

pression of human development, valuable for their intrinsic worth—valuable because true, and because true, valuable at all times, not merely in times of peace, but also in times of war. Wherever I had advocated those principles, during times of peace, everybody seemed gratified and edified. But now, in the midst of the war, regardless of political considerations and connections (for I had neither in view), I delivered a lecture in Bucksport, Maine, on those same principles of peace and non-resistance which, because true, are true under all circumstances, yesterday, to-day, and to-morrow; but the truth became a lie to my hearers, and my life was threatened as a consequence.

Courage! BY SARA A. UNDERWOOD. To the Editor of the Religio-Philosophical Journal: What is most needed at this time by those whom Joseph Cook denominates, "A feeble fraction of American infidelity," i. e., those who are decidedly in earnest in wishing to keep Liberalism clean and pure, is an indomitable courage, such courage as has already been shown by a few brave spirits, and especially by Mr. Abbott, and the editor of the JOURNAL. "Feeble minorities" have before now accomplished wonderful things by virtue of a good cause, a clear conscience, and above all the requisite courage.

Leesville, O.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

(Continued from last Number.)

AT MY NATIVE HOME.

My arrival at my Vermont home caused considerable commotion among the people there; as yet, they knew but little about the wonders of modern Spiritualism, but they had heard much about my interest and experience in that direction; and whilst some were looking quite anxiously to my coming, fearing me to be on the verge of insanity, others were bold enough to heartily welcome my arrival as affording them an opportunity to engage wisely in the investigation. My good parents were rather inclined, I think, to the first named view of my case; though it was not long before they began to be interested with me in the matter.

Among those of this anxious tendency, of my neighbors and acquaintances, was an old lady rather noted for her zealous orthodoxy, who came to me with an unusually long face, and said she was so sorry to hear this of me, that I, a minister of the gospel, had gone after that miserable Spiritualism; and more in a similar strain. My reply was about as follows: Suppose, Mrs. C., that you had been born and brought up a good orthodox Jew, at the time that Jesus of Nazareth was going about preaching in Judea, and that I was your neighbor then as now. Suppose also that during my travels, as a priest of the faith, I had fallen in with, and become a believer in, the despised Nazarene prophet, do you not think that you would have felt very much as you do now after knowing that I have become a believer in the despised Spiritualism? The comparison was so apt to the purpose, that it completely silenced the good woman.

HOLDING CIRCLES. At length, feeling that the right time had come for this, I gave notice that I was ready, and a meeting for instruction and investigation was appointed for a Sunday evening at a neighbor's house. Some fifteen or twenty assembled, among whom I soon perceived that there were several of decided mediumistic promise. The company was arranged around a long dining-table, with hands joined in the usual manner. I first made a brief explanatory address; then we had singing, and very soon the table movements began in good earnest. The result was that some three or four quite promising mediums were discovered on this the first evening of my experimental effort.

This, however, was but the beginning of what was quite largely accomplished during my stay of about three months in this place. But I do not propose to go fully into the details here as it would be mainly but a repetition of what has so often taken place in almost all parts of the country since that time. I will therefore give but a few char-

Jos. S. BURR, M. D.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER TEN.

To the Editor of the Religio-Philosophical Journal: In my last two articles I have given illustrations of the cases with which some persons in the other world act through my organization, have subdued the excitement of large bodies of tumultuous and almost infuriated people, at a time when they seemed carried beyond the control of all ordinary human efforts. In those two instances, the method was open and obvious to the sight and the hearing of all who were present. I being the active instrument to such an extent, that to one unwilling to admit the fact of my mediumship, it would have seemed as if it was all my own work. The illustration which I shall now present, is of a very different character; for while it resembles the former two in the fact that large numbers of infuriated people were calmed and controlled, it differs from them in this, namely, that, so far as I was the instrument used, I was, in the two instances already related, an active instrument, so much so that it might seem to have been wholly my own work; whereas, in the instance now about to be related, I was a passive instrument, being held by a foreign intelligence in a deep trance for about seven hours, and for three days following that, in a state mental and bodily torpor, eating nothing and drinking but little, and being utterly indifferent to the excitement which surrounded me, to the threats of violence which were made against me, and to the fact that my life was evidently at stake.

To be Continued.

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During the period of the greatest excitement which our civil war occasioned in the North, particularly on account of the seeming opposition of the democrats to the war, I was lecturing in the State of Maine. Before the war, I had frequently advocated peace and non-resistance, in the Christian acceptance of those principles, because, while I believed Christ to be a myth, I regarded those principles as the highest ex-

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As a part of the history of these events, it is proper that I should state, that, from the time of my first entrancement on Thursday morning until I closed my lectures on Sunday night, I neither ate nor drank anything except, once a day, a small teacup of warm water with a lump of sugar dissolved in it. I had no desire for more. Although I came out of the first deep trance of seven hours duration, in which I seemed more like a dead than a living person, yet during all the rest of the time, from Thursday to Sunday night, I was under spirit influence, and remained utterly indifferent to all my surroundings, sitting in my room alone, perfectly quiet, and without any thought or interest in any thing.

If a fool be associated with a wise man all his life, he will perceive the truth as little as a spoon perceives the taste of soup. If an intelligent man be associated for one minute only with a wise man, he will soon perceive the truth as the tongue perceives the taste of soup.—Buddha.

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This word *tristitia*, in its etymological origin, is loaded with a forcible lesson. It is derived from the Latin word *tristitia*, which denotes the meeting place of three roads, a place where idlers spent their time, loitering to see what passed and to discuss the worthless items and gossip of the day. How much weightier are the suggestions of the word solitude.—W. E. Alger.

Brooklyn Spiritual Fraternity.

There was much larger assemblage present this evening, the second meeting of our Fraternity, with many new faces. Every seat was filled, and the problem now to be solved by our Executive Committee, is to secure a large and commodious hall, to accommodate the people who desire to come and unite their efforts with ours...

"To Spiritualists." In another column will be found an address to Spiritualists well worthy of attention, and appealing to the sound judgment of every reader. The friends whose names are thereto appended are well known to the public in their respective capacities as writers, lecturers, and mediums...

Dr. J. K. Newton.

The individual experiences of Dr. Newton alone are enough to answer the cry of cut bone, so often raised by those ignorant of the good intercommunication with the Spirit-world is doing. A lineal descendant of John Rogers, who was burned at the stake, Dr. Newton has achieved a reputation that will live as long as that of his illustrious ancestor...

A Death-bed Scene in Leadville.

At 2.30 o'clock this morning the dying Gerie Hosmer awoke from unconsciousness, and opening her large blue eyes, said to those about her bed, that now she was ready to go. Then, in tones as clear and firm as the early Sabbath bell, she sang the beautiful ballad, "See that My Grave is Kept Green"...

Business Notices.

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THE SCANDINAVIAN FREE-THINKERS' SOCIETY.

The Scandinavian Free Thinkers' Society of this city, will hold their Tenth Annual Festival in commemoration of the birthday of Thomas Paine, Saturday evening, January 31st, at Turner Hall, corner of Milwaukee and Second street, Gen. Stiles and Prof. Denslow are expected to be present...

CONVENTION.

The Spiritualists and Liberalists of Van Buren and adjoining counties, will hold their next convention at Breckenridge, in Gray's Hall, commencing Jan. 31st, 1890 at 10 o'clock p. m. The program will include the reading of papers, lectures, and musical selections.

Spiritualists' and Medium's Meeting.

A Spiritualist's and medium's meeting will be held by Dr. Wm. Wiggins, Sundays, at 3 p. m., at 503 West Madison street. There will be trance speaking, tests, etc.

New Advertisements.

DR. J. R. NEWTON CURES all Chronic Diseases by magnetized letters. By this means the most obstinate cases yield to the great healing power as readily as by personal treatment. Requirements: age, sex, and description of the case, and a few lines of correspondence to receive a copy of our book free of charge.

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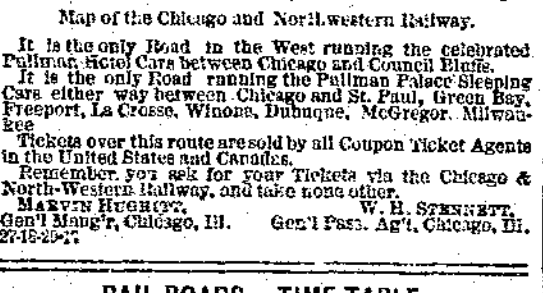
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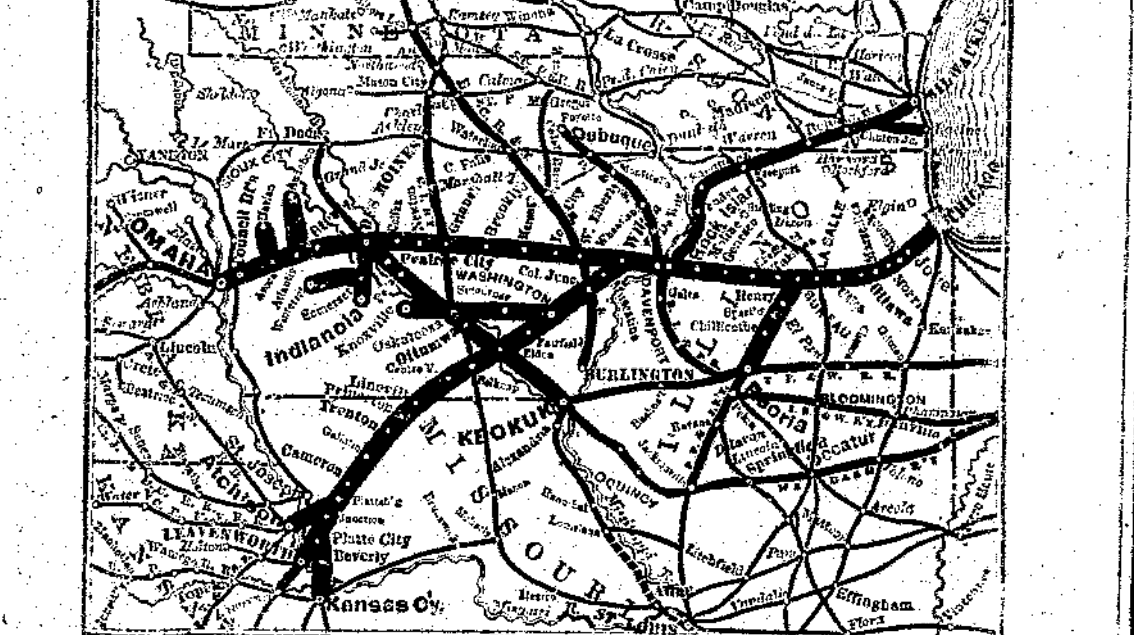


RAIL ROADS—TIME TABLE

Table with columns for departure and arrival times for various routes including Chicago, Rock Island & Pacific R.R., Milwaukee Division, and Wisconsin Division.

GILT-EDGE BUTTERMAKER advertisement featuring an illustration of a woman and text describing the butter's quality and availability.

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THE APOCYPHAL NEW TESTAMENT advertisement, featuring the Gospels of Matthew, Mark, Luke, and John.

Are All Human Souls Immortal?

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal: The theory of the "Immortality of all forms of life," has been almost universally accepted by Spiritualists...

A spirit through the mediumship of Mrs. Clara A. Robinson, doubts my statements, but the denial is unsupported by reason and, therefore, has no weight in a logical discussion...

I have before presented considerable evidence to prove that the spirits of animals and vegetable life are not immortal, which none have attempted to answer...

Then, if the lower orders of animal life be not immortal, what evidences have we that man is? The Materialist says he is not. The Christian draws the dividing line between man and animals on traditional statements...

The good that he has done lives after him, and every day it seems that we almost can see his bright face; his face is not shut out from us, and in our hearts blossom every day memories that will never fade...

We thus see that retrogression of soul is possible in earth-life; and that this retrogression is a result of violated law. It is claimed that spirits enter the future state in precisely the same condition they leave this...

The conclusion cannot be resisted that retrogression must inevitably follow as a result of violated law, whether in earth or spirit life. It is a fallacious and delusive dream to deny this conclusion...

I have now finished my work which I have been directed to do by an influence I could not well resist. It has been the means of drawing out thought upon a subject which hitherto has received too little attention...

Columbus, Ohio.

Mr. David Whitney Continues the Story of Spirit Experiences in his Family.

In our last communication to the JOURNAL, we gave a few facts connected with our experiences since we became firm believers in the beautiful doctrine of Spiritualism...

Here it may be well to give a brief outline of Lewie. At the time that he entered the Spirit-world, Feb. 2nd, 1877, he was twenty-one years of age. I can not better extend to your readers a more comprehensive view of his life among us, than to quote a few lines from the Omaha Herald, of Feb. 2nd, 1877...

The good that he has done lives after him, and every day it seems that we almost can see his bright face; his face is not shut out from us, and in our hearts blossom every day memories that will never fade...

merely when any good joke or story is told; again in his way as of old, talking to us of business matters known only among us, advising what is best to do in many cases, and even telling us the whereabouts of our traveling men out on the road...

At the present writing, and often about the room in broad daylight, we all have seen lights, which appear and disappear right before us. Our spirit children claim when questioned in regard to these matters that the manifestations are all accomplished through the mediumship of our loved ones at home...

Several times when the clock has stopped, we for a test have asked them the time, and they have in every case, rapped out the exact time to a second, as we afterwards ascertained by comparing with city time...

Culture of the Will.

BY HUDSON TUTTLE.

The will power as a cure of bodily ills has been assigned a prominent place by A. J. Davis, and many have been disposed to carp at the great influence he has given it. He would have us will disease away, and those who are suffering, attempting this and miserably failing, at once conclude that the method is false...

The child whose will is "broke," has no character, and becomes the tool of the stronger-willed. Parents are responsible for a terrible crime when they adopt such a course of training. Nothing but ignorance of the result can in the least excuse them...

By strong will, is not meant violent passion or uncontrolled energy of feelings or emotions, but persistence of purpose, a measure of one's capacity, and going straight forward to an object. This is the result of the harmonious culture of all the faculties of the mind and functions of the body...

Parents should regard the plans and purposes of their children with the greatest tenderness, and whenever these are proper they should encourage them in carrying them out to completion. To illustrate: When the little six year old boy rudely attempts to make a kite and fails, do not tell him he cannot make one and ought to know he could not, and so make him feel his inferiority...

Facts fully sustain the statement made in "The Ethics of Spiritualism" in relation to the power of the will; "not only can it gain mastery over the body, defying the pangs of hunger, and the fever of thirst, and the keenest arrows of pain, it treads the desert beneath its feet, and shows how much stronger is the spirit than the body..."

It is well known that in sickness a determination to get well, is of more avail than medicines. If the will yields, the case is well nigh hopeless.

Wanted—A Committee of Investigation.

(The Index, Jan. 23rd)

A week from to-day, on the birthday of Thomas Paine, January 29, the Paine Memorial Corporation will hold their First Annual Meeting in this city. At the same time an appeal is made by the Investigator for new subscriptions to the Corporation's stock, on the ground that "the stock cannot fail to be a good investment..."

The obligation to do this is twofold: first, to the individual Liberals of the country, and especially to our own subscribers, who have a right to expect fair warning from us, when we have such serious grounds as these to fear that they are in danger of being made the victims of imposition in the name of "Liberal principles..."

The person chiefly interested in the article is Mr. J. I. Mendum, publisher of the Investigator. We have never had the slightest trouble with Mr. Mendum; we entertain no unkindly feeling whatever towards him; and we do not now prejudice the case against him. If he is able to explain all his transactions satisfactorily, we shall heartily rejoice; and we offer him the free use of these columns, in order to make his explanation in the same journal where those transactions have been challenged...

Two main points are made by Mr. Ellis, one respecting the Lick Lecture Fund, and the other respecting the title to the Paine Memorial Building. His positions are apparently substantiated by unimpeachable documents, are essentially these with respect to the first point:— 1. That in 1873, James Lick gave the equivalent of about \$20,000 to five trustees...

2. That the whole sum was paid over to Mr. Mendum, received for by him, and held as the treasurer of the trustees. 3. That it is claimed by Mr. Mendum that this Lecture Fund was voted by the trustees into the Building Fund (notwithstanding the plain contrary intent of the donor), as the best "investment" of it.

4. That no minute of such vote is contained in the published record of the only meeting ever held by the trustees. 5. That, if such a vote had been passed, the trustees, if so held, had been obliged by law to mention the fact formally in the official record, to place a first mortgage of \$10,000 on the Memorial as security for this special trust-fund, and to record this mortgage publicly.

6. That no record of such a vote has ever been produced, and no such mortgage has ever been placed or recorded. 7. That the Lecture Fund has been traced directly to Mr. Mendum's hands, and no further.

8. That Mr. Mendum tried to induce Mr. Savage to sign a deed containing a clause that the Lecture Fund had been invested in the Building, when no such investment had been legally made.

Memorial land was executed to Messrs. J. P. Mendum, Horace Seaver, and T. L. Savage, as "joint tenants," or (in effect) trustees. 2. That Messrs. Seaver and Savage undertook to sell the Memorial for one dollar to Mr. Mendum in his own name, but were prevented from doing this by the advice of counsel, who warned them that trustees can not sell or dispose of their trust, and that new trustees can only be appointed by the Court.

3. That nevertheless the property, on June 15th, 1877, was finally deeded by the three "joint tenants" to trustees not appointed by the Court.

4. That Mr. Mendum, however, held in his own name a previous second mortgage on the property of \$12,000; that Mr. Savage had previously prevented a foreclosure of this mortgage and sale of the Memorial, on May 4th, 1877, by threatening an injunction on the ground that this mortgage was fraudulent and not good for its face; but that, on October 27th, 1877, after Mr. Savage had retired, this mortgage was nevertheless foreclosed, and the Memorial was sold at auction to Mr. Mendum.

5. That Mr. Mendum, on October 15th, 1879, deeded the property to the Paine Memorial Corporation in his individual name, and the corporation take their only title from him, although his own title was invalid.

6. That the legal title to the property still rests in the three "joint tenants" to whom the land was originally sold, Messrs. Mendum, Seaver, and Savage, and the Paine Memorial Corporation have no legal title at all to the property which they imagine they have bought.

If these are the facts, the stock issued by the Paine Memorial Corporation is worthless, instead of being a "good investment," and the "liberal public" who are now urgently solicited to take stock on that ground have an indefeasible right to be informed fully on all these points. Those who have already taken stock are still more interested to know the truth. The stockholders can have no more important business, at their approaching First Annual Meeting, than to appoint a committee of investigation, composed of their most capable, honest, and disinterested men, whose duty it shall be to institute a thoroughly exhaustive inquiry into the actual status of the Lick Lecture Fund, and the actual status of their own title to Paine Memorial Building. No less than this is absolutely necessary for their own financial security and personal honor—for the integrity of the liberal cause and the good repute of the liberal name. As a party deeply interested in that cause and name, we believe that we express now what will prove to be the unanimous demand of all honest liberals and all honest men, when we call for the appointment of a Committee of Investigation at the approaching meeting of the Paine Memorial Corporation.

AN IMPORTANT PERSONAL ITEM.—Charles S. Prentice, of Toledo, O., went to Paris and thence to England to be treated for Bright's disease, and after the best physicians of both countries had done what they could for him, gave up in despair and returned to America to die. He received further treatment from other skillful physicians, without benefit, and while "listlessly lingering in pain and anguish," as he says, heard of the Safe Kidney and Liver Cure, took it, and was completely cured in a few weeks. He gives circumstantial details of his painful experience and astonishing cure, in a long letter to H. H. Varnor & Co., which will be forwarded on application. 37-21-22

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